AN ALARUM TO THE COUNTIES OF ENGLAND AND WALES, WITH THE OATH, OF ABJURATION,

For ever to be abjur'd.

OR,

The ſad MALADY, and ſole REMEDY of ENGLAND.

By a Lover of his Native Countrey.

Printed in the year, 16[illegible]59 feb:

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AN

ALARUM

TO THE

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OF

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With the OATH of Abjuration for ever abjur'd.

OUR Nation, which long ſince hath loſt the *Luſtre* and *well-being*, now at laſt ſtrugleth for the *Life* and *Being* thereof. Our many [*temporal*] miſeries are reducible to two principal heads.

Daily { 1. *Decreaſe* of *Trading*. 2. *Increaſe* of *Taxes*: So that every hour the *Burden* groweth *weightier*, and the *Back* of our Nation weaker to ſupport it.

2. 'Tis ſad to ſee, in Cloathing Countreys, what ſwarms there are of poor people, the true objects of Charity; if any were as *able* to *give*, as they *worthy* to receive *reliefe*: for they *would* worke, and *can* worke, yet *cannot* worke, becauſe there are none to imploy them.

3. As for the *Sea* (which is the *Land* of *Port-Towns*,) it returneth ſmall benefit; for ſince *Dunkirk* was ours, (more to the *credit* than *profit* of our Nation) the fire of *Sea-robberies* is removed out of the *Chimney*, and ſcattered about the *Houſe*, not leſſe *deſtructive*, but more *diffuſive*: So that our Merchants could better guard themſelves againſt that *Single ſtaple of Pirates*, than many leſſer ones ſprung ſince every where, the cauſe why rich men will not (as poor cannot) adventure.

4. Our ſecond *miſery* is, *increaſe*, yea, *ſuperfetation* of Taxes, ſo long as ſo numerous an Army is maintained: For though ſome of their Soldiers will preach *gratis*, (conſcientious to take nothing for that which they know is worth nothing) yet none will fight at ſo cheap a rate.

5. Some

5. Some will ſay, That what the Soldier receiveth with one hand he returneth with another, expending his pay in Victuals, Cloathes, &c. whereby Coin, by *circulation*, is continued in our Countrey. This I deny; for ſome Grandees, greatned by the Times, have made their Moneyes over in *Banks* beyond the Seas, which are put into *MORTMAIN*, or a *Dead hand*, whereby no profit accreweth to our Commonwealth. Others having gotten the Eſtates of *Lords*, live after the rate of *Yeomen*, whoſe diſcretion therein is to be commended, for proportioning their expences (for fear of *afterclaps*) rather according to their original, than preſent condition.

6. The increaſe of *Taxes* muſt inevitably cauſe the ruine of our Nation: For though ſtill there be wealthy men left (as they ſhew it in their *cowardiſe*, and fear to engage for the general good) yet they grow thinner every day, whilſt ſuch as are left no root of their own, rather than they will *wither*, will turn *Suckers* on the *Stock* of others. So that the greateſt happineſſe rich men can promiſe to themſelves, is only to be *laſt* devoured, though the comfort of the lateneſſe will not countervail the ſadneſs for the certainty of their deſtruction. Indeed it is miraculous, that our Nation hath ſubſiſted ſo long, and few there are that would believe that the whole *Candle* of our Engliſh wealth could laſt ſo long, as we have beheld it *burning* in the *Socket*, but now giving the laſt blaze,

if

if God be not mercifull, and men discreet to prevent it.

7. Passe we from the sad Malady, to the sole Remedy thereof, I say *sole*; not exclusively of divine miraculous power, but according to humane apprehension, and this is a *Free* and *full Parliament*. Indeed *Free-Parliament* is a *Tautologie*, like a *Reasonable man*, who, if not *reasonable* is no *man*; as the other, if not *free*, no *Parliament*. But the late frequent forces put on *Parliaments* hath made the *needlesse Epethite* become *necessary*, to expresse what kinde of Parliaments we desire. Not such in which every word must be spoken under *correction of the sword*, but wherein every Member, without feare of violence (to interrupt or dissolve them) may follow the dictates of their owne judgement and conscience.

8. Nor ought a *Parliament* only be *free* from force, but also from any *Abjurations*, or previous Engagements. Let them take heed of renouncing any thing, save what is simply sinfull in it selfe, as the forsaking of the *World*, *Flesh*, *and Divel*, as was solemnly promised for them in their Baptism. But it is bad to be busie with other *Ab-renunciations*, especially of the *Royall Family*.

9. Look backward and we may say with *David*, *The Vows of the Lord are upon us*; I mean on so many of us as are of fifty years of age. The Oath of *Supremacy* (not to mention the *Covenant*) is the eldest Brother, to whom the inheritance

heritance of our Conſciences doth belong.

10. Look forwards, it *limiteth Gods providence*, which is an hainous offence; we know not what a day, month, year, &c. may bring forth. This Age hath the leaſt reaſon of any to meddle with the edge-tools of ſuch Oathes which in a *ſhort* (but *thick*) time hath ſeen ſo many *ſtrange things*, that now nothing is *ſtrange* unto us. Have we not ſeen *O. Cromwell* from a private Gentleman *gradatim* aſcend to be Protector of three Nations, and (by his Courage and Wiſdome without any right) a more abſolute power was poſſeſſed by, and larger Tribute paid unto him than to any King of *England*. His Son and Succeſſor (counted bad by many for his goodneſſe and mild ſpirit) for eight months was congratulated by the moſt conſiderable Perſons of our Nation. Now if ſome twenty years ſince an Oath had been tendred unto us to abjure the Family of *Cromwels* from ever having the Supream Magiſtracy in our Nation; ſuch an Oath would have ſeemed *ſafe*, but yet it was not *lawfull* to take it, becauſe none knew what was in the *Womb* of *Teeming Time*, though utterly improbable to our beliefe.

11. Beſides, the Impoſers of this Oath may miſs the mark they propound to themſelves, *viz.* aſſurance of their own, and diſcovery of the oppoſite Party; for many now paſs not for the taking or breaking of any Oath, and aſſurance of ſuch is hard in keeping, and indeed

not

not worth the having. Other will behold the Oath as temporary, and expiring with the power of the Imposers. As for the conscientious indeed, Refusing it out of pure principles of piety, it is a barbarous act for persons in power, to turn Executioners to strangle tender Consciences, whose cordial fear of an Oath should be encouraged.

12. As the *Parliament* must be *free*, no *Vassal*, but enfranchised from the Sword, so must it be *full*, no *Cripple*, but entire and compleat in all the Members thereof. Our Land hath lately groaned under the most grievous *Monopoly* as ever was or can be; when a handfull of men have grasped to themselvs the *representing* of a whole (not to say 3) Nation, most of them being but *Burgesses*; who, though equal in *Votes*, are not equal in their *representation* with the Knights of the Shires. If they presume that the rest *excluded* by them (far more considerable for Birth, Estates, Number, Love of the People, and what not?) are virtually *included* in them, it is an intollerable PRESUMPTION. That what pertaineth to all should be handled by all, is a Truth so clear and strong, that they must offer a *Rape* to their owne *Reason* that deny it. Such also is this Maxim, *Unrepresented, uncontluded*: So that if so few have in them *the notion* of a Parliament, it is a bare *Notion* indeed; especially seeing this handfull of men were (say the Cavaleers) *dissolved* by the death of the King; *dissolved* (said *Cromwell*) by his Sword; *dissolved*

(say

(ſay ſome *Great ones*) by an Act of their owne (entred into the *Journall* Book of the *Parliament*) *diſſolved* muſt their own *Conſciences* ſay, by their voluntary accepting of Elections in later *Parliaments*.

13. Now the Members of a *Free* and *full Parliament* (the onely Hope of Humane help) ought thus to be qualified:

1. Let them be *Godly and well-affected* indeed, and not in the *canting language* of the Times.
2. Men of Eſtates, who will be tender in taxing others, as ſtriking them thorough themſelves, whilſt ſuch who *bear* nothing care not how much they burthen others, as if paying were as eaſie as voting, and Money as free as words.
3. Men of ſpirits, no dull Souls, all the ſparks of whoſe activity are quenched in their own flegm.
4. No Gainers by the continuance of the Army. *Demetrius* the Silver-Smith was no foole (what ever elſe he was) ſo ſticking for the ſhrine of

Diana, by which Craft he *got his Gain.*

5. Men of moderation, a quality not oppoſed to *Diligence*, but to *Violence*; not unactiving men, but regulating their Activity.

14. This their moderation muſt appear in conſidering all *Intereſts*, ſeeing there be no two *Intereſts* in the Nation ſo *contemptible*, which if united, and twiſting their diſcontents together, cannot draw trouble on all the reſt. Eſpecially the *Sectarian*, (though preſented I believe by their party, through a multiplying Glaſſe) are conſiderable on a politick ſcore of their numbers and pious account of their conſcience; for, though many of them carry the later in their *purſes*, who when they finde the *moiſture* of Profit to fail them, will fall off like *leaves* in *Autumn*; yet can I not be ſo uncharitable, but to believe that many of them (having the *heat* of their *affections* above the *light* of their *judgements*) follow erroneous Conſciences; Beſides, having gone looſe ſo long, they muſt needs *ſwell*, if hardly *girded* on a ſudden.

15. This *moderation* alſo, muſt be uſed by all other Perſons, to work themſelves to be (if not *pleaſed*) contented with the decisions of a

free

free Parliament. All muſt ſit down *Loſers* ſave ſuch alone, who can plead, that they have been no *Sinners* in our Nation. The Grand deſigne muſt be to have *none*, or, (if that be impoſſible) *as few as may be*, utterly ruined. I confeſſe, *two hungry meals makes a third a Glutton*, and ſuch who have long *faſted* from their detained Eſtates, will be not onely *greedy*, but *ravenous* to recover them. Yea, ſuch will ſhrewdly plead, that they now expect *moderation* from them, who never uſed *moderation* to them. However, in ſuch a general danger, men muſt depoſe their animoſities, labouring, firſt, to reconcile their *ſpirits*, then, their *perſwaſions*, the *later* being at leſſe diſtance than the *former*. And men muſt divide, where they cannot get the whole, ſeeing few will pity his ſtarving who will eat no bread at all, becauſe he can recover but halfe of his own loafe.

16. It will be objected that ſuch a *full P.* is ſtill but an *Empty Parliament*, having no *Houſe of Lords* therein: But know, if both hands of a man be bound, no hope of liberty from himſelf; but if one be untied, it may do the brotherly office to unlooſe the other: Let us be content to row in a *Sculler* till we can get a pair of *Oars*. And ſuch ſurely is the Ingenuity and publick ſpiritneſſe of the *Peers*, that laying aſide perſonal Intereſt (which upon debate may appear more), they wil ſuſpend their

Rights, immunities, and *priviledges*, and ſubmit all to the determination of a *Free-Parliament* to acquieſce therein.

17. God give our Nation ſeaſonably to underſtand their own ſtrength, that the wars begun may be ended amongſt our ſelves before Forreigners become the *Arbitrators* of our differences, who will demand great *wages* for little *work*, yea and turn their own *Paymaſters* thereof. And may that *great General* (whoſe *Intentions* long have *ſtood in the dark* to our Nation, whilſt our Nations *deſires* were all the while in light to him) underſtand that *Vox Populi* is *Vox Dei*, and interpret, that God calleth unto him by the *Declarations* of all *Counties*, to be chiefly inſtrumental in aſſerting our Liberties, and we ſhall have cauſe for ever to bleſſe the Day of his Nativity; yea, to erect a *Statue* better than *Gold*, of *Gratitude* in our Hearts unto him.

18. Indeed had Providence fixed our Nativities under the Duke of *Muſcovy*, whoſe *liſt* is his Subjects *Law*; we would (becauſe we *muſt*) work our ſelves patiently to the obedience of his power. But ſeeing God hath given us, with S. *Paul*, to be *free-born*, *Acts* 22. 28. (though alſo, with the *Centurion*, we have *given great ſumms*, *not to obtain, but contrive this freedome*) let us not tamely looſe our birth-right, and vigorouſly endeavour their preſervation.

19. The

19. The Story is wel known of the old Woman who having but a ſmall parcel of Wood, would leaſurably roaſt her Gooſe ſtick by ſtick, till her wood was all burnt, aud her Gooſe ſtill raw. If the ſeverall Counties ſingly engage one after another, all will be overthrown, and nothing effected as to our releife. Let the two and fifty Shires of *ENGLAND* and *WALES* (with the City of *LONDON*, which eminently is two and fifty more) be all as one, and unanimouſly advance the Worke, and not do as they dealt with poore CHESHIRE, uſing it as *Joab* did *Vriah*, putting him forward on action, then falſely retreating from him, and leaving him a prey to his enemies. But I hope our old *Ship-wracks* will be new *Sea-marks*, to us, documented by former nocuments, to ſteer a ſurer courſe for the general good.

20. There is no *Engliſh* man ſo inconſiderable, but he may, at the leaſt in a ſingle capacity, be *contributive* to the happineſſe of his *native Countrey*, the *Wiſe* with their *Brains*, the *Rich* with their *Purſes*, the *Learned* with their *Pens*, the *Strong* with their *Perſons*; All with their *Prayers*. And if now they ſuffer this *opportunity* which GOD puts into their *hands*, to *ſlip* thorough their *fingers*, they may hereafter have more *yeares* to *bemoane* their *folly*, than

than *minutes* to amend their *misery*; it being better now to say, WE WILL NOT, than three yeares hence to say, *We cannot* pay our *Taxes.*

FINIS.